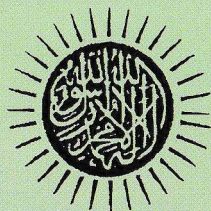


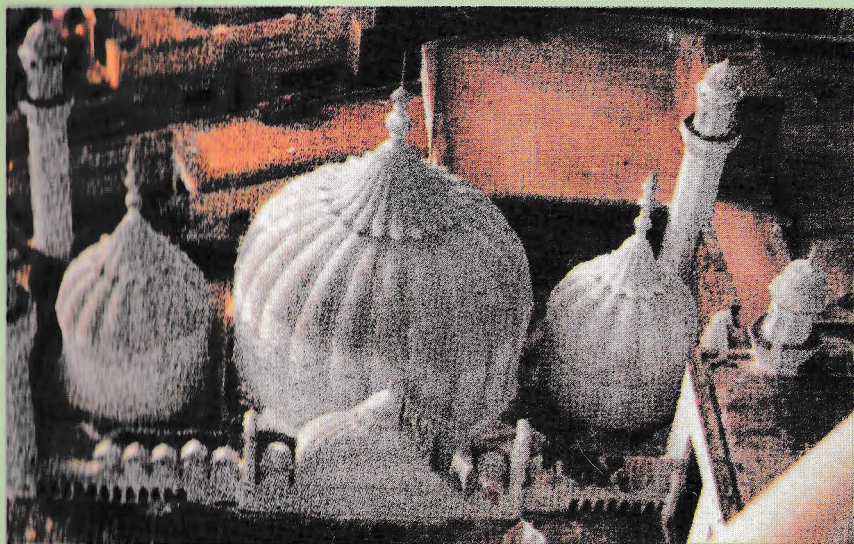
The Muslim Sunrise



Year 80

2000

Issue 3/4



A view of Qādiān (India), mentioned as Kad'ah in ḥadīth
where the Promised Messiah, peace be on him, appeared.

**Analysis Of Charges Made By
Idara Da'wat-o-Itihad, U.S.A., Inc.
Against The Holy Founder Of
The Ahmadiyya Muslim Jama'at,
Ḥaḍrat Mirzā Ghulām Aḥmad,
The Promised Messiah And Mahdi
(Peace Be Upon Him)**

By Al-Ḥāj A.U. Kaleem

\$4

A Publication of Ahmadiyya Movement in Islam, USA

The Muslim Sunrise

A Journal of the Islamic Renaissance in America

The Muslim Sunrise is a journal of the Ahmadiyya Movement in Islam, Inc., U.S.A. The magazine is open for discussions on Islam and topics relating to other religions. It highlights the role of Islam in a changing environment. It provides a platform for public opinion on current issues and their solutions. Opinions expressed in the magazine may not necessarily be those of the Ahmadiyya Movement in Islam.

The Muslim Sunrise was founded in 1921 by Dr Mufti Muhammad Sadiq, the first Ahmadi Muslim missionary in the U.S.

The Ahmadiyya Muslim Community was founded in 1889 by *Ḥaḍrat* Mirza Ghulām Aḥmad of Qadian (1835-1908), peace be on him. It is presently headed by *Ḥaḍrat* Mirza Tahir Aḥmad, the fourth successor to the Holy Founder of the Ahmadiyya community, may Allah be his support.

The Ahmadiyya Muslim Community in the US is headed by *Sahibzadah* Mirza Muzaffar Ahmad, known as M.M. Ahmad with respect to his prominent services in the financial arena in the government of Pakistan and at the World Bank.

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Subscription Rates:

US\$2/copy, US\$8/Yr in the US,

US\$3/copy, US\$12/Yr in other countries, including postage and handling.

Limited trial subscriptions are available free of charge.

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By Al-Ḥāj Ata Ullah Kaleem

As the history of religion bears witness to the fact that whenever a Messenger or a Reformer is raised by Allah for the guidance of the people, he had to face the bitter opposition from those very people for whose guidance he was sent by Allah. Ḥaḍrat Mirza Ghulām Aḥmad, the Promised Messiah and Mahdī, the Holy Founder of the Aḥmadiyya Muslim Jama‘at, has to meet the same fate.

A lot of hostile propaganda has been perpetrated against the Aḥmadiyya Muslim Jama‘at and its Holy Founder in the last hundred years. The beliefs of the Holy Founder have been presented to the world in a completely mutilated form. The writings of the Promised Messiah have been taken out of the context, and thus a lot of accusations have been attributed to him without seeing the actual texts of his writings.

Now taking the assertions of Idara Dawat-o-Itihad, USA, Inc., it should be clearly understood that its responsible office-holders have not taken the pain of reading the actual writings of the Promised Messiah but have simply reiterated what they heard or read from the bitter enemies of the Aḥmadiyya Muslim Jama‘at.



Promised Messiah’s Opinion About Jesus

The first question or the first charge made against the Promised Messiah (peace be upon him) by the Idara is, “Mirza Ghulām Aḥmad had demeaning opinion about one of the great prophets, Jesus (peace be upon him). He called Jesus a liar, a foul-mouth alcoholic and a patron of prostitutes. After all this, he claimed to be Jesus Christ himself, ...

better than the real Jesus is. How do you reconcile this?"

In this connection, reflect what the Promised Messiah has said,

“Coming as I do, that I am the Promised Messiah and that I bear a resemblance to Ḥadrat ‘Īsā, peace be on him, every one would understand that were I to revile him, I would not claim my resemblance to him, for by reviling him, I would confess that I myself was vicious.” (Announcement of 27 December 1898)

As a matter of fact, in his books and writings, Ḥadrat Mirza (Ghulām Aḥmad) Ṣāhib (the Promised Messiah, peace be on him) has repeatedly used expression of honor, love and affection for Ḥadrat ‘Īsā, son of Mary. For instance he writes:

1. I call Allah the Glorious, to witness that in the revelation vouchsafed to me He has clearly informed me that Ḥadrat Masīh (Jesus), peace be on him, was without a doubt, a human being, like other human beings; that he was a true Prophet of God and was His Messenger and His Elect. (Hujjatul-Islām, p. 9)
2. Ḥadrat ‘Īsā, peace be on him, was no doubt a beloved Prophet of God and possessed the highest qualities. He was virtuous and a chosen one and had communion with God but was not God. (Announcement of 22 March 1877)
3. The Messiah was an accepted one of God and was beloved of Him. Those who utter calumnies against him are wicked. (I‘jāz Aḥmadi, p. 25)
4. I state on oath that I bear that true love towards the Messiah which you do not possess and that you have not available to you the light with which I recognize him. There is no doubt that he was a dear and chosen Prophet of God. (Da‘wat-i-Ḥaq, attached to Ḥaqqīqatul-Waḥī)

Let us now examine the background and the circumstances due to which Ḥadrat Mirza Ṣāhib has employed certain harsh expressions concerning Jesus of the Gospels. In this connection it should be clearly understood that according to Ḥadrat Mirza Ṣāhib, the ‘Īsā, son of Mary, of the Holy Qur’ān and the Jesus of the Gospels are two different and distinct personalities. Ḥadrat Mirza Ṣāhib has explained this in following terms:

I desire to make it clear to the readers that my faith in Ḥadrat Masīh, peace be upon him, is a very good faith. I believe sincerely that he was a true Prophet of God and was loved by Him, and I believe that, as indicated by the Holy Qur'ān, he had, as a means of salvation, perfect faith in our Lord and Master Muḥammad Mustafā, peace and blessings of Allah be upon him. He was one of the sincere servants of the law of Moses. I respect him according to his station. But the Jesus who is presented by the Christians, who claimed to be God and condemned everyone else except himself, both those who had gone before and who were to come after, as accursed, as having been guilty of vices the recompense of which is a curse, is regarded by us as deprived of Divine mercy. The Holy Qur'ān makes no reference to this impertinent and foul-mouthed Jesus. We are surprised at the conduct of one who considered that God was subject to death and himself claimed to be God and who reviled such righteous ones as were thousands time better than him. In our writings we have had this fictitious Jesus of the Christians in mind. The humble servant of God, 'Īsā, son of Mary, who was a Prophet and is mentioned in the Holy Qur'ān, is not the object of our harsh condemnations. We have to adopt this method after having endured for forty years the abuse of the Holy Prophet, peace and blessings of Allah be upon him, by the Christian missionaries. (Nūrul-Qur'ān, No. 2)

In another place he states,

“I have uttered no word of disrespect concerning the Messiah, it is all a calumny of my opponents. It is true, however, that as there has not in fact been a Messiah who claimed to be God and who held the Khātamal-Anbiya, who was to come, as an imposter and who called Moses a robber, I have as a matter of argument certainly stated concerning such a Jesus that he who might have expressed himself in this manner could not be held to be righteous. But I believe in the Messiah, son of Mary, who describes himself as a servant of God and Messenger and affirms the truth of Khātamal-Anbiya.” (Taryāqul-Qulūb, p. 77)

It might be asked why did Ḥaḍrat Mirza Ṣāhib write against the fictitious Jesus of the Gospels and employed harsh expressions with regard to him?

The reason was that at the time of the advent of the Promised Messiah, peace be on him, and during a short period before his advent, Christian Missionaries had been in the habit of uttering vile abuse and making false charges against the blessed person of the Holy Prophet, peace and blessings of Allah be upon him, such as a sincere Muslim dare not even repeat.

Ḥaḍrat Mirza Ṣāhib has explained,

“I declare with regret that we have had to issue this number of the Nūrul-Qur’ān in answer to a person who, instead of adopting a civil method, has had recourse to vile abuse of our Lord and Master, the Holy Prophet, peace and blessings of Allah be upon him, and out of his vileness he has uttered such calumnies against that leader of the pure and Chief of the righteous, that the heart of a pious one trembles at hearing them. This reply is a refutation of the utters of such abuse. We wish to declare that our belief concerning the Messiah, peace be upon him, is a very good belief and that we have sincere faith in that he was a true Prophet of God and was loved by Him.” (Nūrul-Qur’ān, No. 2)

He also states,

Pādri (priest) Fateh Masīh of Fateh Garh, District Gurdaspore, has addressed a vile letter to me in which he has charged our Lord and Master, Muḥammad Mustafa, peace and blessings of Allah be upon him, with adultery and has, besides this, uttered vile abuse of him. I have, therefore, considered it necessary to reply to it and hence this booklet. I trust the Christian Pādri (priest) will study it carefully and will not be aggrieved at its language as the tone that has been adopted in it is in consequence of the harsh language and vile abuse employed by Mian Fatih Masīh. Yet it is necessary to uphold the holy station of the true Messiah, peace be on him. In reply to the harsh language of Fateh Masīh, a fictitious Jesus has been portrayed and that also under great compulsion for this

foolish one has abused the Holy Prophet, peace and blessings of Allah be upon him, in a vile manner and has wounded our hearts. (Nūrul-Qur'ān, No. 2)

If Ḥaḍrat Mirza Šāhib has pulled down into the dust the fictitious Jesus of the Christian Missionaries, was it because they had had any personal enmity towards him? Indeed not. He had recourse to this method as the safeguarding of the honor and reputation of his Lord and Master was dear to him and for this purpose he was ready to make any sacrifice.

He states,

So many books full of vile abuse and defamation of the Holy Prophet, peace and blessings of Allah be upon him, have been printed and published, the perusal of which makes one's body tremble. Our heart is so much in tribulation that if these people were to slaughter our children before our eyes and were to cut to pieces our sincere and beloved friends and were to kill us with great humiliation and were to take possession of our belongings, we call God to witness that even in such case we would not suffer so much grief and our heart would not be so severely wounded as we have suffered and endured under this abuse and defamation which has been directed against the Holy Prophet, peace and blessings of Allah be upon him. (Ā'ina Kamālāt-i-Islām, p. 51)

Another aspect of this question is, how far were the charges made by the Promised Messiah Ḥaḍrat Mirza Ghulām Aḥmad (peace be upon him) against the Jesus of the Gospels in fact justified for he would have been held guilty of abuse only if he had invented these charges himself. But if it is established that he merely repeated with reference to the Jesus of the Gospels that which is set out in the Gospels concerning him and which the Christians admit, he cannot be blamed in any respect.



Miracles of the Promised Messiah

Another Charge made against the Promised Messiah (peace be upon him) by the Idara is, "Mirza Ghulām Qadiani claimed his miracles

were superior than all the Prophets, particularly superior to the last of the prophets — Muḥammad (S). Then, he claimed himself to be better than Muḥammad (S).”

The futility of this objection has been clarified by the following statement of the Promised Messiah, peace be upon him,, when he writes,

Whatever appears in my support, as a matter of fact, are all the miracles of the Holy Prophet, peace and blessings of Allah be upon him. (Tatimma Ḥaḳīqatul-Waḥī, p. 35)

Besides; how categorically he clarified his position when he stated,

- (a) By the pure grace of God and not by any merit of my own, I have been bestowed a perfect portion of the bounty which was bestowed before me on the Prophets and Messengers and the elect of God. It would not have been possible for me to be bestowed this bounty unless I had followed my Lord and Master the pride of the prophets, the best of mankind, Ḥaḍrat Muḥammad Mustafa, peace and blessings of Allah be upon him. Whatever I have been bestowed has been bestowed upon me on account of this obedience. I know through my true and perfect knowledge that no human being can approach God or require perfect understanding of the Divine except through following the Holy Prophet, peace and blessings of Allah be upon him. (Ḥaḳīqatul-Waḥī, p. 62)
- (b) Had I not been a follower of the Holy Prophet, peace and blessings of Allah be upon him, and had not obeyed him, then even if my good deeds had reached the tops of mountains, I would not have been honored with the converse of God inasmuch as all prophethood except the Muḥammadi prophethood have come to an end. (Tajalliyāt-i-Ilāhiyya, p. 24)
- (c) God is One and Muḥammad, on whom be peace and blessings of Allah, is His Prophet and he is the Khātamal-Anbiya and above all other prophets. After him there is no other prophet except one who is clothed in the cloak of Muḥammad by way of reflection, for a servant has no identity apart from his master, nor is a branch distinct from its trunk. He who is bestowed the title of prophet on account of his complete absorption in his master does not contravene the Khatam-i-Nabuwwat. When you observe your

reflection in a mirror, there are not two of you but only one, though there appear two; only one is original and the other is his reflection. This is what God desired in the case of the Promised Messiah. (Kishti Nūh, p. 15)

- (d) What an irony of fate it is, that a person who says in his Persian couplet,

After God I am inebriated with the love of Muḥammad,
If this is infidelity, then by God I am great infidel,

he is being accused of claiming being better than Muḥammad (peace and blessings of Allah be upon him).



His Opinion About the British Rule in India

Another accusation made against the Promised Messiah (peace be upon him) by the Idara is that he “decreed that struggle against the British Colonial Power was prohibited and obedience to British Raj was obligatory.”

While scrutinizing these accusations, one wonders to observe the double role of the vicious divines that on one side they continuously reported against Ḥaḍrat Mirza Ghulām Aḥmad, the Promised Messiah and Maḥdī, to the British Government of India:

His deception is proved by the fact that in his heart he considers it lawful to put an end to the authority of a non-Muslim government and to plunder its belongings... Therefore, it would not be proper on the part of the Government to rely on him and it would be necessary to beware of him, otherwise such harm might be suffered at the hands of this Maḥdī of Qadian as was experienced at the hands of the Sudanese Maḥdī. (Isha‘atus-Sunnah, Vol. VI, 1893)

And when in accordance with the injunction of the Holy Qur’ān, Ḥaḍrat Mirza Ṣāhib stated,

.... It is forbidden to go to war against a government which does not interfere in any way with Islam or its practice, nor uses force against us in order to promote its

own religion. (Kishti Nūh, p. 68)

This Government safeguards the lives and the properties of the Muslims and provides them with security against the attack of every wrongdoer... I have not embarked upon this enterprise out of any fear of Government or in the hope of any reward from it. All I have done is in accordance with the divine command and the command of the Holy Prophet, peace and blessings of Allah be upon him. (Nūrul-Ḥaq, Part 1, p. 30)

I do not flatter the Government as some ignorant ones imagine because I desire a return from the Government. On the contrary, I consider it just and a duty on account of my faith to express gratitude to the Government. (Tablīgh Risālat, Vol. X, p. 123)

Mirza Šāhib was charged not only with flattering the British Government, but also as seedling and product of the British Government to carry out anti-Islam activities.

It is surprising that when Ḥaḍrat Mirza Šāhib pointed out some of the good qualities of the British, he was charged with so many accusations, but when numberless Muslim divines, both those who were his contemporaries and those who came after him, praised the British in exaggerated terms, no one raised a voice against it. Is that Islamic justice?

We set below, by way of illustration, some of the declarations of Muslim divines and leaders who described the British Government as a divine blessing.

Maulavi Muḥammad Husain of Batala, who was one of the divines and leaders of the Ahl-i-Ḥadīth sect, wrote,

It is not permissible for Muslim subjects to fight, or to help with men and money those who fight, against a government, whether Christian or Jewish, or of some other faith, under whom the Muslims carry out their religious duties and obligations freely. For the Muslims of India, it is forbidden to oppose or rebel against the British Government. (Ishā'atus-Sunnah, Vol. VI, No. 10)

He has also stated,

Brethren, this is not the time of the sword, at this time it has become necessary to use the pen in place of the sword. (Ishā'atus-Sunna, Vol. VI, No. 12)

Sayyid Ali-al-Hairi, the well-known Shi'a Mujtahid, has stated,

We take pride in being subject to a government under which justice and religious freedom are the law, the equal of which is not to be found in any other government of the world. Therefore, I declare that in return for this beneficence every Shi'a should be grateful to the British Government with a sincere heart and appreciate its beneficence. (Mau'ida Tahrif Qur'an, April 1923)

Ḥaḍrat Sayyid Ṣāhib Bareilvi declared,

Our true purpose is the propagation of the Unity of God and the revival of the practice of the Chief of the Prophets, and that we carry out without hindrance in this country. Then why should we fight the British Government and shed the blood of both sides contrary to the principles of our religion. (Biography of Ḥaḍrat Sayyid Aḥmad by Maulana Muḥammad Ja'far Thanessary)

The most revered leader of the Jam'iyat Ahli-i-Ḥadīth Wa Ahl-i-Sunnat, Maulavi Nazir Husain Dehlvi, stated,

God Almighty has decreed that the British rule India. (Majmū'a Lectures, 1890, Maulavi Nazir Husain Dehlvi, p. 54)

Again,

British rule in India is an act of God Almighty's mercy. (Majmū'a Lectures, p. 19)

Yet again,

The British alone deserve, nay, have the right to rule India and may they continue to rule the domain. (Majmū'a Lectures, p. 62)

According to Shurash Kashmiri, the Muḥaddith of Dehli, Maulavi Nazir Husain, was

... amongst those people who expressed an opinion that the authority of the British in India is lawful and in accordance with the Qur'ānic injunction, "O ye who believe obey Allah and his Messenger and those in authority among you." Hence, he is stated to have declared it 'unlawful to wage war against the British. (Ata-Ullah Shah Bukhārī by Shurash Kashmiri, p. 135)

The leadership of Nadwatul-'Ulama of Deoband in India claimed that its

... main objective was to produce enlightened 'ulama (religious scholars) whose bounded duty it is to be fully aware of the beneficence of the British rule and also to inculcate the spirit of loyalty towards the Government of the country. (An-Nadwa, Deoband, Vol. 5, 1908)

'Allāma Muḥammad Iqbāl composed a eulogy in honor of Queen Victoria and held her death in similar reverence to the martyrdom of Ḥaḍrat Imam Husain. He also bestowed upon her the epitaph of shadow of God Almighty and lamented that India had been deprived of the Divine shadow with her death. (Muḥammad Iqbāl, Bāqiyat-i-Iqbāl)

The Ahrar leader, Maulavi Zafar 'Alī Khān, stated that,

Muslims cannot for a minute contemplate being cynical of the British and if any bad natured Muslim did dare show cynicism towards it, then he would affirm that that Muslim was not a Muslim. (Zamindār, Lahore, November 23, 1911)

He also stated,

For every drop of our Emperor's sweat, we are prepared to shed our blood and these sentiments are shared by the entire Muslim population. (Zamindār, Lahore, 11 November, 1911).



Opinion About Muslims

Another charge mentioned by the Idara is that Ḥaḍrat Mirza Ṣāhib "proclaimed all humanity, except those who follow his cult, non-believers, off-springs of prostitutes and bound for hell."

The actual words used by Ḥaḍrat Mirza Ṣāhib are *dhurriyyatul-baghāya*, which according to the well-known lexicon, *Tājul-‘Urūs*, the meaning of *baghy*, which is the singular of *baghaya*, is a female slave whether of ill conduct or not. Accordingly, the meaning of the expression *dhurriyyatul-baghāya* would be the progeny of female slaves, that is to say, those who do not possess the manly quality of accepting the truth. The *Tājul-‘Urūs* further states that to call a person ‘son of *baghaya*’ means that he is deprived of guidance.

As a matter of fact, Ḥaḍrat Mirza Ṣāhib has applied to his opposing divines the same expression that the Holy Founder of Islam, peace and blessings of Allah be upon him, applied to them as a prophecy. He said,

There will arise a great turbulence among my people
and in their terror they will have recourse to their divines
and suddenly they will find them in the guise of apes and
swine. (*Kanzul-‘Ummāl*, Vol. VII, p. 90)

In another Ḥaḍīth, he is reported to have said,

The divines of the latter days would be the vilest of
creation under heaven. (*Mishkātul-Maṣābīḥ*, *Kitābul-‘Ilm*)

As far as the charge of “proclaiming all humanity except those who follow his cult nonbelievers,” it is to be scrutinized with the Aḥādīth of the Holy Prophet, peace and blessings of Allah be upon him. He is reported to have said,

*al-islamu ash‘aratu ash‘urin qad khāba man la sahma
lahu shahadato an lā ilāha illallāhu wa hiyal millatu*
(*Kanzul-‘Ummāl*, Vol. 1, p. 9),

that is, Islam is composed of ten parts, one who has not got even one part he indeed is ruined. And the first part is this that he should bear witness of *lā ilāha illallāh* (there is none worthy of worship except Allah). And then he said, *wa hiyal-millatu*, and this is *millat*, that is, with this confession he enters the *millat* (Islamic community). It means all other things are connected with the stages of Iman.

Therefore, when the followers of one sect issue decree of Kāfir regarding the other sect, that too connote only this, that the one who is being declared Kāfir is being excluded from the circle of Islam. None can cast out any one from the circle of Islam as is described in the

famous book of Jurisprudence, Mu‘inul-Hikam, p.202, ‘that beside the denial of Kalima, the credo of Islam, nothing can cast out anyone from the circle of Islam.’

Hence, when the Jama‘at Aḥmadiyya used the word Kāfir, it had been used for that Kufr (disbelief) which is lower than Iman as has been said by Ḥaḍrat Mirza Šāhib in his book Lecture Ludhiyana, page 47,

“No doubt at present the Muslims are within the sphere of *aslamnā*, that is, we have accepted Islam, but they do not come under the connotation of *āmannā*, that is, we believe.”

The Aḥmadiyya Jama‘at is *kalma-go*, that is, the reciter of credo of Islam, and have complete faith in the Unity of God the Exalted, and in the Messengership of the Holy Prophet Muḥammad, peace and blessings of Allah be upon him; and in all other necessities or requisites of the religion.

As far as the historic facts are concerned, neither Ḥaḍrat Mirza Šāhib nor his Jama‘at Aḥmadiyya did declare any reciter of the credo of Islam a Kāfir as had been described by Ḥaḍrat Mirza Šāhib in his book Ḥaḳīqatul-Waḥī, p. 120,

“Is there any Maulavi, or any opponent or any ascetic who can produce a proof that we took initiative in declaring these people Kāfir? If there is any paper or poster or magazine published from our side prior to their verdict of Kāfir, wherein we have declared Kāfir our Muslim opponents, then they should produce it; otherwise, they should themselves think over this great treachery that they themselves were the people who declared us Kāfir. Despite this fact they are accusing us that we did declare all the Muslims Kāfir.”

The Holy Prophet, peace and blessings of Allah be upon him, has pronounced,

ayyuma rajulin muslimin kaffara rajulan musliman fa
in kāna kāfiran wa illa kāna huwal-kāfiru,

that is, when any Muslim declares any other Muslim a Kāfir, he himself becomes a Kāfir.



Separate Prayer Services

Another Charge made by the Idara is that Ḥaḍrat Mirza Šāhib “refused to pray for his dead son, Fazl Aḥmad, because he did not believe in his father’s claims. Sir Zafrullah refused to join the funeral prayers held for his employer, the father of the nation of Pakistan.”

Herein we can also deal with a similar charge that Aḥmadis do not join the Prayer services of the main body of Islam, Non-Aḥmadis.

In approaching this question, it is necessary to keep in mind its history. It is well known and cannot be denied that it was the non-Aḥmadis and their divines who debarred the Aḥmadis from joining their Prayer services and forbade their entry into their mosques. At times, if an Aḥmadi was found performing his Prayer in a mosque of the Non-Aḥmadis, he was beaten up and often the floor of the mosque where an Aḥmadi might have offered his Prayer was washed and thus the mosque was purified from the pollution which, according to them, had been inflicted upon the mosque by the entry of an Aḥmadi into it.

It was in this situation that Ḥaḍrat Mirza Šāhib directed his followers to arrange to hold their Prayer services separately and thus avoid all occasion of disorderliness in mosques. It is worthy to note that never a non-Aḥmadi has ever been stopped from joining the Prayer services of Aḥmadis or from offering his Prayer separately in an Aḥmadi mosque.

It was not till 1900, eleven years after the foundation of the Movement, that the Aḥmadis were directed not to join the Prayer services of the non-Aḥmadis. Non-Aḥmadi divines had throughout this period continued the condemnation of the Aḥmadis as Non-Muslims and outside the pale of Islam. It will thus be realized that the non-Aḥmadis first forbade the entry of Aḥmadis into their mosques and then charged them with failure to join them in their Prayer services.

Attention may be drawn, by way of illustration, to a few of the declarations of non-Aḥmadi divines in this context.

Maulavi Nazir Husain of Delhi declared that neither the Founder of the Aḥmadiyya Movement nor any of his followers should be greeted with the Islamic salutation or invited to a meal nor should their invitation to meal be accepted, nor should Prayer be offered in the leadership of

any of them. (Fatwa published in 1892 in the Isha'atus-Sunnah, Vol. XIII, p. 85)

Maulavi Abdur-Rahman Bihari declared that the Founder of the Aḥmadiyya Movement was a disbeliever and an apostate from Islam and that joining a Prayer service led by him or any of his followers was useless and condemnable practice. The obligation of participation in a Prayer service was not thereby discharged and such a worshipper incurred a great sin. It amounted to the same thing as joining a Prayer led by a Jew." (Fatwa Shariat Gharra, p. 4)

Maulavi Aḥmad Raza Khan of Bareilli declared that to join a Prayer service led by a member of the Aḥmadiyya Movement, or to join his funeral service, or to enter into matrimonial alliance with him, or to eat the meat of an animal slaughtered by him or to keep company with him, or to talk to him was subject to the same discipline as applied to the apostates from Islam." (Hissamul-Haramain, p. 95)

These declarations were widely published and were read out in the mosques of cities, towns and villages throughout the sub-continent and thus the entry of Aḥmadis into the mosques of the Non-Aḥmadis was forbidden and condemned. If in consequence of all this the Aḥmadis were directed by the Head of the Movement that they should not join the Prayer services of Non-Aḥmadis, such action was only perfectly appropriate and was called for in the interest of avoiding disorderliness in the mosques.

The same was the situation with regard to the funeral services and burial of deceased Aḥmadis. Numerous declarations were made by non-Aḥmadi divines that non-Aḥmadis should not join the funeral services of an Aḥmadi and should not permit an Aḥmadi to be buried in their graveyards. The bodies of deceased Aḥmadis awaiting burial were shamefully treated, and in many cases they were disinterred after burial and thrown away. There is scarcely any disgrace or dishonor that could be inflicted upon a dead body to which the dead bodies of the Aḥmadis were not subjected. Having suffered such indignation it is not a matter of surprise, far less of condemnation, that the Aḥmadis refrained from joining the funeral Prayers of non-Aḥmadis. This was also appropriate in order to avoid disorderliness and provocation. In view of all this does it lie in the mouths of the people of Idara that they should consider us blameworthy in that we don't join them in the funeral Prayers of non-Aḥmadi deceased?

This question has another aspect. Non-Aḥmadi divines argue that as Aḥmadis do not join non-Aḥmadis in Prayer services, they thereby put themselves outside of the pale of Islam. Now there is not a single sect of Muslims which has not been condemned as disbelievers by Muslim divines and joining whose Prayer services is not regarded as contrary to Islam. Thus, this is not a new situation which has arisen only with reference to the Aḥmadis. Apply the same reasoning to other Muslim sects and consider the situation that would result therefrom. If the Aḥmadis become disbelievers by not joining the Prayer services of the non-Aḥmadis, the same would apply to other sects who declared, contrary of Islam, and forbade joining the Prayer services of each other. Here are some illustrations.

The principal non-Aḥmadi divines have declared concerning the Devbandis as follows:

Those of the Devband sect are absolute apostates from Islam and are disbelievers because in their worship they defame and dishonor all prophets and saints and even the Holy Prophet of Islam, on whom be peace and blessings of Allah, and God Almighty Himself. The Muslims should avoid them altogether and not only should they refrain from joining them in their Prayers services but they should not permit them to participate in their own Prayer services, nor should they permit them to enter their mosques or eat the meat of animals slaughtered by them or take part in their marriage celebrations or funeral services. They should not visit them in illness and should not participate in their burial after death, nor permit the corps of those of them who die to be buried in Muslim graveyards. Those of the Devbandee sect are thus confirmed apostates and disbelievers such that those who doubt in their being disbelievers would themselves become disbelievers with the consequence that their marriages would be automatically dissolved and if they continue their association with their wives, any children born of this such association would be illegitimate and would not inherit from them under the law. (Fatwa of Maulavi Muḥammad Ibrāhīm of Bhāgalpur, printed by the Ḥasan Barqi Press, Lukhnow)

In view of this, are Aḥmadis under any obligation to join the Prayer services of the Devbandee sect or should they join the Prayer services of the Brelvis, concerning whom it has been declared,

He who attributes the knowledge of the unseen except God Almighty or consider anyone possessing the same degree of knowledge as is possessed by God Almighty is undoubtedly a disbeliever. His leadership in Prayer, association with him, love and friendship for him are all forbidden. (Fatwa Rashidiyyah Kāmil of Maulavi Rashīd Aḥmad Gangohi)

Or is it desired that the Aḥmadis should join the Prayer services of the Ahl-i-Ḥadīth, concerning whom is the declaration,

The Wahabis, in the unanimous opinion of the divines of Mecca and Medina, are disbelievers and apostates from Islam, such that anyone who comes to know their cursed writings and speeches and still doubts in their being disbelievers, himself becomes a disbeliever. It is not permitted to join a Prayer service led by any of them. The meat of an animal slaughtered by them is forbidden. The wives are no longer married to them and these women cannot marry a Muslim or a disbeliever or an apostate.” (Fatwa Thanā’iyyah, Vol. 11, p. 409)

There are scores of other declarations in which the divines of various sects have declared the followers of other sects disbelievers and have forbidden joining in Prayer services led by them. In this situation what objection can be taken to the Aḥmadis following their own Imam in their Prayer services so as to obviate every kind of mischief and disorder.

In approaching these questions and all other similar to these ones, it should be kept in mind that the Aḥmadis are those who have accepted the Promised Messiah and Mahdī, in whose person have been fulfilled the prophecies of the Holy Prophet, peace and blessings of Allah be upon him; Concerning whom the Holy Prophet, peace and blessings of Allah be upon him, has commanded,

fa idhā ra’aitumūhu fa bāyi’ūhu wa lau ḥabwan
alaththalji fa innahu khalīfatullāhil-mahdī (Sunan Ibn
Mājah, al-juzuththāni, Kitābul-Fitan),

that is, 'When you find him, then enter in his Bai'at (pledge of allegiance) even if you have to reach him across icebound mountains on your knees. He is the Mahdī and the Caliph of Allah.' By believing in Imam Mahdī the Aḥmadis have become Mu'mins (believers) and are entitled to be described as righteous. A person who denies the truth of one who has been commissioned by God the Ahmighty cannot be called Mu'min, and it is obvious that the first condition for a person to lead the Prayer service is that he should be a Mu'min and righteous. Now if this is the true situation, and the Aḥmadis sincerely believe that such is the case, then how can it be required that a Mu'min (Aḥmadi) should join in the Prayer services led by a non-Mu'min (non-Aḥmadi).

The Holy Qur'ān describes those who reject one sent by God as being dead. How then can one who is alive join in Prayer service led by one who is dead?



God-Like Powers

Another charge fabricated against Ḥaḍrat Mirza Ṣāhib by the people of Idara is that he "claimed to have god-like powers. Power over life and death and the ability to create at will."

It is however ironic that in order to prove their false allegations against Ḥaḍrat Mirza Ṣāhib, his adversaries either fabricate accusations without any foundations or cite incomplete quotations from his books, since such an exercise assists them in hiding true facts and creating some doubts in the minds of simple minded people whose intellectual capacity often limits them from reading between the lines.

For instance, the passage from which the people of Idara might have concluded their false allegation runs thus,

In a vision I saw that I myself was God and believed myself to be such. I felt that I had no will or thought or action of my own left, and that I had become like something which was being completely overpowered by something else that had absorbed me wholly so that my own being had completely disappeared. I saw the Divine Spirit envelop my soul and covering my body hide me completely in itself so that not a particle of me remained. I

beheld myself as if all my limbs had become His, my eyes had become His eyes, my ears had become His ears and my tongue had become His tongue. My Lord seized me with such great force that I disappeared in Him and I felt that His power was surging in me and that His divinity was coursing through me... God Almighty entered into my being, and my being and my anger and my gentleness and my bitterness and my sweetness and my movement and my inertness all became His. In this condition I said, I desire a new universe, a new heaven and a new earth. (Kitābul-Bariyya, p. 85-87)

One would observe from this statement that Ḥaḍrat Mirza Šāhib did not claim Divinity but that in a state of vision, the Glory of God descended upon him and none can object to such a phenomenon — a phenomenon totally acceptable to Islamic thought as for instance acknowledged by Ḥaḍrat Abū Yazid Bustami who stated,

If a man is totally lost in God, since God is everything, he will see in himself everything. (Tadhkiratul-Auliya, Ch. XIV, p. 148)

This statement by the revered Persian saint is in strict conformity with the Islamic teachings since the Holy Prophet, peace and blessings of Allah be upon him, has stated that God Almighty declared,

My servant who offers optional Prayers constantly increases in grade of nearness to me so much so that I also begin to love him. Then I become his ears with which he hears and his eyes with which he sees and his hands with which he holds things and his feet with which he walks. (Šaḥīḥ Bukhārī)

To the people of Idara, this statement by the Holy Prophet, peace and blessings of Allah be upon him, may suggest that God literally becomes the ears and eyes and hands and feet of a person who offers optional Prayers constantly. But, this does not alter the fact that in truth, it proposes to establish that those people who engage in such spiritual exercises are drawn closer to Him so much so that they become a part of Him as He becomes a part of them and since they are totally lost in Him, they begin to see Him in themselves. The saints of Islam have often experienced this phenomenon.

Ḥaḍrat Jalal-ud-Din Rumi, who was a disciple of Ḥaḍrat Abu Yazid Bustami, wrote an ode in the honor of his spiritual preceptor and stated,

That glorious sage, Abū Yazīd, came to the disciples and said, "I am God." This perfect spiritual leader, in the state of spiritual intoxication declared, "There is no God but me, serve me;" in other words, "in my robe there is none but God, so how long will you search Him in heaven and earth." (Miftāḥul-'Ulūm by Jalaluddin Rūmī, Sec. IV, pt. II, pp. 25 and 36)

Ḥaḍrat Abu al-Hasan Kharqāni, another venerable sage of his time, announced, "I am the God of my age." (Tadhkiratul-Auliya, ed. 1917, p. 585)

Ḥaḍrat Sheikh Farid-ud-Din 'Attar was also extremely explicit in his claim and declared,

I am free from spite, arrogance and greed, I am God, I am God, I am God. (Fawā'id Faridiyya by Ḥaḍrat Sheikh Farīdud-Dīn 'Attār, p. 85)

These are but a few sample illustrations of the pronouncements of some of the greatest Sufis known to the history of Islam, generally revered for their piety by the large majority of the Muslim Ummah or else of Muslim scholars in relation to their spiritual mentors. One has to but read through the colossal Islamic literature to gauge the extent of such pronouncements made by Muslim saints and scholars. Yet, one observes that whereas Ḥaḍrat Mirza Ṣāhib did not at any point in time claim to be God, numerous venerable saints and scholars of the Ummah of Islam made a claim to be Him in Person or else were called God by their followers and admirers.



Can a Prophet be Taught by Humans?

Another criticism charged by the people of Idara is that Ḥaḍrat Mirza Ṣāhib "was taught by human beings... Do you think a true prophet could be taught by human beings?"

This their assertion is self-made assertion. It is recorded in a Ḥadīth in Bukhārī about Ḥaḍrat Ismā'īl, peace be upon him,

wa shabbal-Ghulāmu wa t'allamal-arabiyyata.
(Bukhārī, Juz Second, p. 147, printed in Egypt, Kitāb
Bad'ul-Khalq),

that is, *When the boy reached his youth he learned Arabic from them (the tribe of Jurham).*

Again, it is recorded in the Holy Qur'ān about Ḥaḍrat Musa, peace be upon him, in Surah Al-Kahf, Verse 67,

“May I follow thee on condition that thou teach me of the guidance which thou hast been taught.”

In the Commentary of the Holy Qur'ān published by King Fahd Holy Qur'ān Printing Complex, it is commented on page 840,

“Moses, not understanding the full import of what he was asking, makes a simple request. He wants to learn something of the special knowledge which Allah had bestowed on Khidr.”



Opinion Concerning Sahabah

Another charge fabricated by the people of Idara is that Ḥaḍrat Mirza Šāhib “had nothing good to say about the companions of the Prophet Muḥammad (S)...”

In order to nullify this accusation of the opponents, I hereby write the translation of a few of the couplets from a long Qasidah of Ḥaḍrat Mirza Šāhib composed in eulogy of the Holy Prophet, peace and blessings of Allah be upon him, in which he has also eulogized his companions,

The clear arguments (and signs) from their Holy Prophet became manifest for them. So., the idols of their selfish desires were (completely) smashed.

They became (spiritually) lit up (by the Sun of Truth) at the time of darkness (of sin and vices). And Allah (due to His grace) delivered them from this flood (of sin and vices).

The mean-spirited people robbed their valuables, and ravaged their homes but (due to the spiritual wealth they

acquired) their faces glowed from the (sparkling) pearls of the Holy Qur'ān.

You found them to be a group of people who (because of their sins) were despicable like dung. But (due to your spiritual power) you transformed them into an ingot of pure gold.

Many innovators (of vices) would (rather) converse with their lutes. But surely you (O Holy Prophet, by your spiritual power) caused them to converse with Raḥman (the Gracious God).

(O Holy Prophet) you brought to life, with a single glimpse, those who lay (spiritually) dead for centuries. Who can compare with you in this glorious achievement.

(Following your instructions) they gave up their (habit of) evening-drink and, in exchange for its drinking pleasure they adopted the (practice of deriving) the pleasure from Prayers in the nights of grief.

Regarding Ḥaḍrat Imam Husain, Ḥaḍrat Mirza Šāhib categorically stated:

Nevertheless, Ḥusain, may Allah be pleased with him, was Tāhir-o-Muṭāhhir (that is, he himself was holy and purified); and without a shadow of doubt he was of those elected ones to whom God the Exalted purifies with His own hand and satiate them with His love, and without a least doubt he is among the chiefs of Paradise. To keep an iota of rancor against him deprives one of his *īmān* (faith). The Taqwa of this Imām, his love, patience, steadfastness, devotion and worship are an excellent model for us. And we are the followers of the guidance granted to that innocent. Ruined is the heart who is the enemy of that personality; and succeeded that heart which practically manifests his love, and absorbs the marks of his faith, morals, bravery, righteousness, steadfastness and love of God as reflection with perfect obedience... In short, it is of utmost villainy and faithlessness of one who disdains Ḥusain, Allah be pleased with him, or any other revered

person who is among the purified Imāms, or utters sentence of vilifying against them destroys his own faith; because God the Exalted turns an enemy to one who is the enemy of His elected and dear ones. (Fatāwa Aḥmadiyya, Part Two, p. 42, Ishtihār 8 October 1905)

Again Ḥaḍrat Mirza Šāhib writes in his book Ijaz Aḥmadi, page 38,

I am convinced that any person using indecent and foul language against righteous persons like that of Husain or Ḥaḍrat ‘Isā cannot live even for a night; and the denunciation *man ‘āda li waliyyan*, that is, whoever indicate enmity towards My saint is grasped upon immediately, comes into effect without fail.



Timing of the Second Coming

Another charge crafted by the people of the Idara is that Ḥaḍrat Mirza Šāhib said, “Messiah will come at the end of the 14th century” and attributed this to Muḥammad (S)... There is and has never been such a saying of the Prophet (S).”

As a matter of fact, the Promised Messiah, peace be upon him, has himself clarified this when he writes in his book Tohfa Golaraviyya, page 41, old edition and page 141 in the new edition, in Ruhani Khaza’in, Vol. 17, p. 227,

“masīh mau‘ūd kā zamāna jis se murād chauthavīn
ṣadi min awwalihi ilā ākhirihī hai,”

that is, the period of the Promised Messiah which is meant the fourteenth century from its beginning to its end.

As a matter of fact through knowledge bestowed upon the Holy Prophet, peace and blessings of Allah be upon him, by God, the All-Knowing, he foresaw the condition under which his Ummah had to pass during different ages and particularly in the Last Days. He is reported to have said,

There will come a time upon the people when nothing will remain of Islam except its name only and nothing will remain of the Qur’ān except its inscription. Their mosques will be splendidly furnished but destitute of guidance.

Their divines will be the worst people under the heaven and strife will issue from and avert to them. (Mishkātul-Maṣābīḥ, Kitābul-‘Ilm)

A time will come when my followers will become divided into seventy three sects. All of them except one will deserve the fire. Mishkātul-Maṣābīḥ, Kitābul-Īmān)

Nevertheless, as mercy for all people, he gave the glad tidings of the advent of Mujaddidin (Regenerators) and that of the appearance of Mahdī and Messiah. A few of those prophecies mentioned in the books of Aḥādīth (Traditions) are given below,

Verily God will appoint for this Ummat in the beginning of every century, one who will restore for it its faith. (Abu Da’ud, Vol. 2, Bābul-Malahim)

And I swear by the Lord who holds my life in His hands that the son of Mary shall surely appear among you as just arbiter and shall break the cross, annihilate the swine and abolish Jizya. (Ṣaḥīḥ Bukhārī, Kitāb Bad’u Khalq, Bāb Nuzūl ‘Īsā bin Maryam)

What will be your condition when the son of Mary will descend among you and he will be your Imam from among yourselves. (Ṣaḥīḥ Bukhārī Kitābul-Anbiya)

There is no Mahdī except ‘Īsā. (Ibn Mājah, Bāb Shiddatuz-Zamān)

Whoever lives from among you shall meet ‘Īsā, son of Mary who is Imam Mahdī, Arbiter and Judge.” (Musnad Aḥmad bin Hanbal, Vol. 2, p. 411)

I give you the glad tidings of Mahdī who will be raised in my Ummah at a time of digression and distress of people. He will fill the earth with equity and justice as it is filled with oppression and violence. (Musnad Aḥmad Bin Hanbal, Vol. 3, p. 37)

When one thousand two hundred and forty years will pass, God will raise Mahdī. (An-Najmuth-Thāqib, Vol. 2, p. 209)

That Ummah can never die which has me at one end and the Messiah, son of Mary, at the other. (Ibn Mājah, Bāb Al-I'tisām Bis-Sunnat)

The best century is the one in which I live, then the next century, then the century after that. Then there will spread falsehood at the hands of people who will take pride in their wealth and riches and will grow fat on the earnings of others. (Tirmidhī & Bukhārī, Kitāb. Al-Shahadat).

As foretold in the tradition of the Holy Prophet, peace and blessings of Allah be upon him, Islam began to decline after the first three centuries of uninterrupted conquests and growing prosperity, till it suffered a very serious check in about A.H. 271, when its graded decline and decay continued till it reached its nadir in the next one thousand years that the reference has been made in the Qur'ānic words,

Then shall it go up to Him in a day the duration of which is a thousand years. (32:6)

In another of his sayings, the Holy Prophet, peace and blessings of Allah be upon him, is reported to have said,

Faith will ascend to the Pleiades and a man of Persian descent will bring it back to earth. (Ṣaḥīḥ Bukhārī, Kitāb al-Tafsīr)

With the appearance of Ḥaḍrat Mīrza Ghulām Aḥmad, the Promised Messiah and Mahdī, in the 14th century A.H., the process of decay has been arrested and a renaissance of Islam has taken place.

Before pondering over these traditions of the Holy Prophet, peace and blessings of Allah be upon him, regarding the advent of the Messiah and Mahdī, it must be kept in view that the Holy Qur'ān as well as the Tradition of the Holy Prophet are unanimous in their verdict that Jesus son of Mary, has died his natural death. Further, the Holy Qur'ān and the Traditions of the Holy Prophet both are in unison that the dead never return to life in this transitory world of ours. Hence, when it is narrated in the traditions that Jesus son of Mary will come, it should not be taken literally but rather to be understood in the metaphorical sense as has been interpreted by a scholar of great repute and regenerator of his century, Muḥayyud-Din ibn Arabī, when he says,

His descent in later ages will be with a different body.
(Tafsīr Araaisul-Bayān, Vol. 1, p. 262)

In pondering over the above traditions one is bound to come to the conclusion that the Mahdī is no other than the Messiah. To think that the Messiah and Mahdī are two different persons is wrong, as is clear from the above traditions. For shedding the light of Islam in the Christian world he is called the Messiah or son of Mary, and for illuminating the hearts of Muslims with the light of Islam he is called Mahdī.

The advent of Messiah and Mahdī had to take place in the concluding years of the thirteenth century A.H. and in the beginning of 14th century A.H. And this is what the divines of the Ummah deduced from these traditions. Consequently, Nawab Siddiq Hasan Khan of Bhopal stated in his book written at the close of 13th century:

And at the head of the fourteenth century in which there are still ten more years to go, if the advent of Mahdī and the descent of Jesus takes place, they will be the Mujaddid and Mujtahid. (Hujajul-Kirāmah, pp. 135-139)

Nawab Nurul-Hasan, the son of Nawab Siddiq Hasan Khan, in his book *Iqtirabus-Sa'at*, written in the beginning of the 14th century, stated on page 221,

In accordance with the calculation, the Mahdī should have appeared in the 13th century, but the century elapsed and the Mahdī has not come. Now we are almost in the 14th century and even six months have passed of it since this book was written. Probably God will favor us with His Grace, Equity, Mercy and Generosity, and the Mahdī may appear within four to six years.

The late Khawaja Hasan Nizami, after his tour of the Islamic countries, wrote:

All the divines and saintly people with whom I met during my tour of the Islamic countries, I found them anxiously awaiting for the Imam Mahdī. A Khalīfa of Sheikh Sanosi went up to the extent of saying that the Imam Mahdī shall appear in this very-year, 1331 A.H. (Ahl Hadīth, January 26, 1912)

As a matter of fact, there is no cause of despair, rather, we should rejoice that God fulfilled His promise made in the Holy Qur'ān,

We Ourselves have sent down this exhortation and most surely We will be its guardians. (15:10)

The prophecies of the Holy Prophet, peace and blessings of Allah be upon him, have seen the light of the day; and at the exact time, in the beginning of the 14th century, the Founder of the Aḥmadiyya Movement in Islam, Ḥaḍrat Mirza Ghulām Aḥmad, having received knowledge from God the Exalted, made the following announcements from Qadian, as was predicted by the Holy Prophet, that,

Mahdī will appear in a village the name of which will be called Kadi'ah. (Jawāhirul-Asrār, p. 55)

- a. When the 13th century of the Hijra drew to a close and the beginning of the 14th century approached, I was informed by God Almighty, through revelation, that I was the Mujaddid (Reformer) for the 14th century. (Kitābul-Bariyya, p. 201)
- b. A few years thereafter, it was made clear to me through Divine revelation that the Messiah, whose advent among the Muslims had been promised from the beginning, and the Mahdī whose advent had been divinely decreed at the time of decline of Islam and the spread of error, and who was to be guided directly by God, and who was to invite people to partake of the heavenly banquet, and whose coming had been foretold by the Holy Prophet, peace and blessings of Allah be upon him, thirteen hundred years in advance, was myself. (Tadhkiratush-Shahadatain, p. 1-2)

The holy and pure revelation of God has informed me that I have been sent by Him as the Promised Messiah and the Promised Mahdī and as Arbiter for the internal and external differences. (Arba'in)

It was the time of Messiah and not of any other. Had I not come, another would have come. (Durr-i-Thamīn).

So, as the 14th century has concluded and the 15th century has begun, we entreat all those who call themselves Muslims to reconsider seriously the claims of the Founder of the Aḥmadiyya Islam, as there is none beside him who presented himself as the Mujaddid of 14th century, as the Promised Messiah and Mahdī.



Concluding Remarks

Dear brethren, for God's sake, do not denounce the Imam of the age precipitately because as he himself has said,

I announce it plainly that it is not easy to denounce me. He who calls me Kāfir (infidel) would have himself to become Kāfir first. He who describes me as faithless and astray would have to confess his own error and humiliation. He who charges me with departing from the Qur'ān and the Ḥadīth would have himself first departed from them. I am affirmant of the Qur'ān and the Ḥadīth and am in turn affirmed by them. I am not astray but am the foremost of the believers. God has assured me that whatever I say is the truth. He who believes in God and accepts the Qur'ān and the Holy Prophet, peace be on him, as true, should find it enough proof to silence him that I say so, but I have no remedy for him who is daring and heedless in his denial. God Himself will admonish him. I, therefore, desire that you should reflect upon this for the sake of God alone and you should also advise your friends so that they should reflect these matters honestly and impartially. (Malfūzat, Vol. 4, p. 16)

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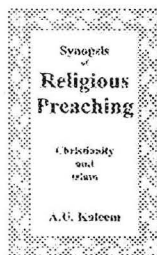
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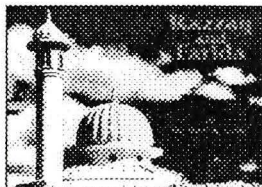


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Ordering Information: Send a check or money order for the indicated amount with your order to Chaudhary Mushtaq Ahmad, 15000 Good Hope Rd, Silver Spring, MD 20905. Price includes shipping within the continental U.S.

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Conditions of *Bai'at* (Initiation)

in The Ahmadiyya Movement in Islam

by *Hadrat* Mirza Ghulam Ahmad of Qadian

The Promised Messiah and Mahdi (peace be upon him)

The initiate shall solemnly promise:

I. That he/she shall abstain from *Shirk* (association of any partner with God) right up to the day of his/her death.

II. That he/she shall keep away from falsehood, fornication, adultery, trespasses of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself/herself to be carried away by passions, however strong they may be.

III. That he/she shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet (*peace and blessings of Allah be upon him*); and shall try his/her best to be regular in offering the Tahajjud (pre-dawn supererogatory Prayers) and invoking *Darūd* (blessings) on the Holy Prophet (*peace and blessings of Allah be upon him*); that he/she shall make it his/her daily routine to ask forgiveness for his/her sins, to remember the bounties of God and to praise and glorify Him.

IV. That under the impulse of any passions, he/she shall cause no harm whatsoever to the creatures of Allah in general, and Muslims in particular, neither by his/her tongue nor by his/her hands nor by any other means.

V. That he/she shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself/herself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune; on the contrary, he/she shall march forward.

VI. That he/she shall refrain from following un-Islamic customs and lustful inclinations, and shall completely submit himself/herself to the authority of the Holy Qur'an; and shall make the Word of God and the Sayings of the Holy Prophet (*peace and blessings of Allah be upon him*) the guiding principles in every walk of his/her life.

VII. That he/she shall entirely give up pride and vanity and shall pass all his/her life in humbleness, cheerfulness, forbearance and meekness.

VIII. That he/she shall hold faith, the honor of faith, and the cause of Islam dearer to him/her than his/her life, wealth, honor, children and all other dear ones.

IX. That he/she shall keep himself/herself occupied in the service of God's creatures for His sake only; and shall endeavor to benefit mankind to the best of his/her God-given abilities and powers.

X. That he/she shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it till the day of his/her death; that he/she shall exert such a high devotion in the observance of this bond as is not to be found in any other worldly relationship and connection demanding devoted dutifulness.

(Translated from *Ishtihār Takmil-i-Tabligh*, January 12, 1889)

مسلم سنرائز

The Divine Appearance

Ḥadrat Mirzā Ghulām Aḥmad (1835-1908),
the Promised Messiah and Mahdi, peace be upon him

The one who is not rid of doubt is not secure from punishment either. The one who is ill-fated to be deprived of seeing God in this world will also have the pit of darkness as his fate in the Hereafter. God says,

But he who is blind in this world will be blind in the Hereafter. (17:73)

(Rūḥānī Khazā'in, Vol. 13, Kitāb-ul-Bariyya, p. 65)

The Muslim Sunrise is published by the
Ahmadiyya Movement In Islam, Inc., U. S. A.
15000 Good Hope Rd, Silver Spring, MD 20905-2120
Phone: (301) 879-0110 / Fax: (301) 879-0115
Printed at the Fazl-i-Umar Press and Distributed from Chauncey, OH 45719

Postmaster Send Address Changes to:
Ahmadiyya Movement In Islam, Inc.
PO Box 226, Chauncey, OH 45719

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Chauncey, OH
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